

Chapter 1 : Ernest Thompson Seton | LibraryThing

Enter your mobile number or email address below and we'll send you a link to download the free Kindle App. Then you can start reading Kindle books on your smartphone, tablet, or computer - no Kindle device required.

He was the eighth of ten brothers; the only sister died at age 6. He was active in art from his early teens. A woman prominent in the Toronto art community became his mentor in this field, giving him advice and money to continue his studies. He won the Gold Medal for art before he was 18. His family sent him a steerage ticket and he went back to Toronto. Once in Manitoba, Seton had a hard time staying focused on farming. His death was a heavy blow to Seton. This behavior was frowned upon by the locals and he earned a reputation for being lazy and odd. Here he wrote his first natural history articles and started corresponding with the Smithsonian Institute and submitting specimens to the US Biological Survey. His first visit to the United States was in December of 1880. He became an established wildlife artist, and was given a contract in 1881 to do 1, mammal drawings for the Century Dictionary. Fitz-Randolph, an acquaintance he had made on an Atlantic crossing. The book has been in print since 1881. Seton wrote approximately ten thousand scientific and popular articles during his lifetime. He married his first wife, Grace Gallatin, in 1882. They divorced in 1885. Grace lived until 1900. Two of her books were made into movies. Ann lived until 1890. In 1887, the first of a series of articles that began the Woodcraft movement was published in the Ladies Home Journal. They exchanged correspondence from then until after BP founded the Boy Scouts, borrowing much material and many concepts from Seton without giving him credit. The trip was funded by Seton. In 1892 Seton was chairman of the founding committee of Boy Scouts of America. Seton did not like the military aspects of Scouting, and Scouting did not like the Native American emphasis of Seton. They were not interested in girls or adults, so this became a young boys organization. In 1893 he became a United States citizen. In 1894 Seton and Grace were divorced. Julia was an author in her own right. He did the illustrations for this book. She suffered a stroke in 1895 and died in 1896 in Santa Fe. Dee Seton Barber died in 1900.

Chapter 2 : Lobo the King of Currumpaw - Wikipedia

*Famous animal stories;: Animal myths, fables, fairy tales, stories of real animals, [Ernest Thompson Seton] on www.nxgvision.com *FREE* shipping on qualifying offers.*

It is thanks to him that the image of his own discovery of a highly significant copy of a book by Ernest Thompson Seton appears on these Pages. This book was actually dedicated by Baden-Powell on Brownsea Island in and given by him to one of the boys who took part in his experimental camp at the very birthplace of Scouting. Dave Scott has also contributed other images to the Site, as well as helpful comments, additional information, and a review of one of the books on the Bibliography Page. His knowledge of Seton being far greater than mine, I was particularly pleased when he agreed to contribute this article. The significance of the influence of Ernest Thompson Seton 14 August - 23 October on the development of the Scout Movement is the subject of debate. His involvement was acknowledged by Baden-Powell, but did he get the credit he deserved? The answer to this must be no, but that is at least partly due to the fact that his own organisation, the Boy Scouts of America wrote him out of their own history. The story is controversial and the telling of it is not one that a non-American should undertake lightly. His highly-publicized speech was given to about affluent American citizens, dignitaries and YMCA officials, amidst two very interesting behind-the-scenes controversies. I suspect that if he had not, the BSA would have had to overcome an almost insurmountable and thoroughly embarrassing public perception of looking like a bunch of pompous crybabies. And that, my friends, might have been the end of the BSA. Seton, in your remarks to the effect that I am the Father of this idea of Scouting for Boys. I may say that you are the Father of it, or that Dan Beard is the Father. There are many Fathers. I am only one of the Uncles, I might say. The scheme became known at home. Cases can be made for either side. I suggest that B-P took the high road by carefully and quite clearly giving credit to the Americans for originally creating the guts of the Boy Scouting program; parts of it which B-P himself freely admits to have "cribbed" for himself. The second drama involved the positioning of the three Woodcraft visionaries in the photograph. As one can see, B-P is seated with Seton on the left of him and Daniel Beard on his right, both standing. As Seton wrote to Beard on the 22nd of December recalling the event, "The assumption was that we were equals. You [Dan Beard] and I had to stand, by which trick he made us his subordinates, although he was the latest to enter the field. Were they really all equals? Maybe so, and then again, maybe not. So, do we really know who was the true "Father of Scouting? WELL, in the United States, there were a couple of choices that come to mind, and both were in that picture. However, Beard would also add that Seton merely organized "a bunch of Indians", while he actually organized the "first pioneer or scout organization". Thereby, he required a commercial magazine to get out his monthly lessons to the members. All was fine for about a year until the magazine first decided to eliminate his editorship in due to budgetary constraints, and second, asked him to work for a nominal rate to keep his name on the masthead. His organization originated from his attempted rehabilitation of a gang of neighboring boys who had vandalized his fence on his Connecticut estate the previous year. In the late spring of , Seton took about 12 of these neighborhood boys to what can best be described as an "experimental camp" on his Connecticut estate to test his idea of Woodcraft for youth. The differences between them, however, became more apparent later. Also, Seton wanted to produce a series of Boy Scout Handbooks, with each one specializing on a different outdoors skill. However, West did not want a serial handbook. Seton, as you may recall, was recruited to write the first Boy Scout handbook for the BSA in early as a stopgap measure to stem the tide of demand for an organizational manual for its program for boys. Baden-Powell as the chief advocate of scouting in the British Army, invited him to cooperate in making the movement popular. Accordingly, in he organized his Boy Scout movement, incorporating the principles of the Indians with other ethical features bearing on savings banks, fire drills, etc. All of the last that is applicable in America from Scouting for Boys has been included here, with due credit to General Baden-Powell, and combined with the Birch-Bark Roll. Furthermore, at the end of the book Seton also includes his system of advancements borrowed from his Woodcraft Indians entitled Red Honors, White Honors and Blue Honors; which you present day Woodcrafters would recognize as Coups and

Grand Coups. But there is, however, a definite attempt to distinguish this Handbook from its English counterpart, with its opening lesson on the American flag, rather than on the Cadets of Mafeking. While fitting admirably the existing conditions existent in this country. The Official Handbook is now being revised and thoroughly Americanized, and made to fit more exactly into American life and conditions. It will be ready for distribution some time in the Spring at a price of 25 cents. In fact, thousands of men and boys flocked to the BSA and signed-up as members. But would it be as popular as the first one? I find it doubtful that he realistically expected any copies to return with any major changes in them, which is why he scheduled the first printing a short two months later. Yet West must have later changed his mind, probably because he did not want the odd stigma of seeming to have two "official handbooks". The next logical question would be, "The Official Manual of What? Seton was dropped because he was not a citizen of the United States and refused to say that he would become one, and because he was not in sympathy with American customs and ideals. In order that Mr. Seton might be spared the embarrassment of a public announcement of the failure of the National Council to re-elect him, it was decided to do the scout-like thing and say nothing about it. Seton was not a member of the Editorial Board which compiled the original handbook First Edition, and contributed nothing to the preparation to the first chapter which completely covers the scout program and the scheme of organization. The comparatively small number of pages of material written by Mr. Seton are interesting, but nothing essential to the program of scouting. They can be easily replaced in future editions by eminent American citizens. And a third Seton critic states that he was glad that the Movement was free of its "noisy Prima Donna always clamoring for the center of the stage. But was that really the case? So, why did Seton allegedly say this? Was he hurting from being completely written-out by that time? Was he upset that his original plan of combining the Scouting and Woodcraft Movements together was not possible anymore? I believe that all of these hypotheses are true. He abided by Indian teachings on the subject, which he used as his frame of reference for his creation of the spiritual lessons in his numerous editions of the Woodcraft Manual. In the Introduction, he states, "all men are born children of the Great Spirit and may retain or regain their birthright if they have courage and strength for the fight" and that "true religion fits all days as well as Sunday. Their most desperate fights were those in which the bravest gladly gave their lives to hold their own country for their own people. During the visit, the Scout gave Seton a signed copy of the Crow refusal to leave their lands in order to avoid an attack by Custer. I feel that it most succinctly states the emotional grounds upon which Seton bases his views of patriotism, "The land as it is, is my blood and my dead; it is consecrated; and I do not want to give up any portion of it. Yes, in fact, the Seventeenth Birch Bark Roll, published in, is dedicated to Carl Edwin Ekstrand in his memory for being the first Woodcrafter to give his life for his country in the War. Additionally, in the January issue of The Totem Board, the official magazine of the Woodcraft League, Seton addresses what good deeds Woodcrafters can do for their country during wartime and this statement is re-printed in between the Preface and the Dedication Page to Ekstrand in the Seventeenth Birch Bark Roll under the heading, War Time Honors: Men at the front testify to its value. America is called on to fight for its existence and every boy and girl, man and woman, must respond. Woodcraft Boys and Girls can render service to the country. The Council of Guidance believes such service should be recognized, standardized and energized by presenting Honors for exploits and accomplishments inspired by Patriotism. Additionally, a "War Time Degree" can be earned with the completion of "fifteen of the above coups. So, clearly, the Woodcraft Movement was in lock step with the BSA in terms of the importance of national war service. Thereby, this manual shows that Seton had obvious patriotic feelings towards his adopted country. In continuing the spirituality argument, in the printing of The Seventeenth Birch Bark Roll, Seton designed and used a Woodcraft symbol for the cover of the manual that encompassed the objectives of his Movement. In the Twentieth Edition of The Woodcraft Manual, published in, Seton introduces a larger section "On Patriotism", in which he states, "The word patriotism stands in history for the noblest type of fortitude and self-sacrifice, and yet that same word can be used as a cloak for almost any crime. On an interesting side note, although I do not have a copy of The Gospel of the Red Man from the National Scoutfitter, I can see from its annual catalog, that the cover of this book does not show the authors of it. The book describes and documents various philosophical teachings and beliefs of Native American Indians in a form that can be easily read, understood

and taught in the outdoors. And it is highly spiritual and clearly states that "service to fellow man" is paramount. On page one Seton writes: When the Great Spirit, God, made a different world, He gave the Indians one way to worship Him and He gave the Whiteman another way, because we are different people and our lives are different The Indian should keep to his way and the Whiteman to his, and we should all work with one another for God and not against one another. The Indian does not try to tell you how you should worship God. We like to see you worship Him in your own way, because we know you understand that way. But did their base in Native American culture also end-up closing-off his Movement from most of the world? In it, he writes: In our Movement for youth we do not give preference to any one form of religion over another where all are working for the best in accordance with their respective beliefs. In , Seton delivered a lecture at Harvard University entitled The Natural History of the Ten Commandments, in which he examines these laws with respect to morality that he had observed in the animal kingdom. In this thesis, Seton hypothesizes that: We can learn an unwritten law only by breaking it and suffering the penalty. My task therefore was to discover among the animals disaster following breach of the ten great principles on which human society is founded. In an example of obeying Commandant Six, "Thou shalt not kill" , Seton notes that a "New-born rattlesnake will strike instantly at a stranger of any other species, but never at one of their own. Worship of the Great Spirit and respect all worship of Him by others. Therefore, I find it very hard to believe that he actually stated to B-P that he "had none himself. In the world of art, he had his most famous oil painting, Sleeping Wolf, hanging on the wall of the Paris Salon, and in the world of nature, he was the Official Naturalist for the Government of the Canadian Province of Manitoba in , a title that he held until his death in By the time of his release from the BSA in , he was a highly-published and highly-paid author, lecturer, and magazine storywriter. Interestingly enough, many of his most well-known works had been published in serial form in various magazines, much like the great English author Charles Dickens. Like Dickens, Seton wanted to force his readers see various aspects of humanity in a different way and ultimately change their behavior. Seton, however, did just that in January of for the grand bounty of one thousand dollars.

Chapter 3 : Biography | ET Seton Institute

Famous animal stories: animal myths, fables, fairy tales, stories of real animals 3 editions By Ernest Thompson Seton Famous animal stories.

At the age of 21 he took the surname Seton in the belief that his father was the true heir to the lands and titles of Lord Seton, Earl of Winton. After an appeal from his mother in 1878, he resumed the Thompson surname and began using the nom de plume Ernest Seton-Thompson on his published works; in 1881 he changed his name legally to Ernest Thompson Seton. These changes have caused confusion in identifying his earlier work. Joseph Thompson owned a small fleet of merchant sailing ships, but when forced out of business by competition from steam-powered ships in 1878, he emigrated to Canada with his family to become a farmer. On the farm near Lindsay, Ontario, Seton developed the interest in animal life that became the basis of his career as both artist and naturalist. The Thompsons, however, were unsuccessful as farmers, and after four years they moved to Toronto; here Seton discovered the wildlife of Toronto Island and the Don River valley. His adventures in the valley may be found in *Two Little Savages*. His wildlife research on the prairie resulted in the publication of his first scientific article in 1883 and provided material for many of his later books, among them *The Trail of the Sandhill Stag*. Their only child was Anya Seton, the novelist. The marriage ended in divorce in 1885. Seton responded to this attack by investing the next five years in the research and writing of the two-volume *Life Histories of Northern Animals* which earned him the Camp Fire Gold Medal for 1886 and the renewed popularity of his books. In 1887 Seton organized the Woodcraft Indians for boys in order to encourage outdoor activities, and in 1888 he presented a copy of his *Birchbark Roll of the Woodcraft Indians* to Sir Robert Baden-Powell, the hero of the siege of Mafeking, South Africa, asking him to help popularize Woodcraft summer camps in England. Instead, Baden-Powell introduced his own organization—the Boy Scouts—into England in 1907, incorporating most of the games and activities Seton had included in the *Birchbark Roll*. When it appeared that Baden-Powell intended to move the Boy Scout organization into the United States, Seton joined forces with other youth leaders to form the Boy Scouts of America in 1909, and he became the first Chief Scout. However, five years later he was forced out of the Boy Scouts because he was a pacifist. Here for the next ten years they conducted summer courses in arts and crafts, outdoor activities, and leadership skills. He published his autobiography in 1911 and his last animal story book, *Santana, the Hero Dog of France*, in 1912. He continued to write and lecture until two months before his death on October 23, 1939. *Man in Nature and the Progressive Era: More information on the early stages of the scouting movement may be found in Mafeking: Additional Biography Sources Anderson, H. Allen Hugh Allen, The chief: Keller, Betty, Black Wolf: Seton, Ernest Thompson, Trail of an artist-naturalist: Arno Press, 1967, Encyclopedia of World Biography. Copyright The Gale Group, Inc.*

Chapter 4 : Ernest Thompson Seton: Life and Work

Ernest Thompson Seton (born Ernest Evan Thompson August 14, - died October 23,) was an author (published in the United Kingdom, Canada, and the US), wildlife artist, founder of the Woodcraft Indians in (renamed Woodcraft League of America) and one of the founding pioneers of the Boy Scouts of America (BSA) in

His family emigrated to Canada in 1870. Most of his childhood was spent in Toronto, Ontario. As a youth, he retreated to the woods to draw and study animals as a way of avoiding his abusive father. He won a scholarship in art to the Royal Academy in London, England. He paid the bill, but never spoke to his father again. He became successful as a writer, artist and naturalist, and moved to New York City to further his career. Seton later lived at Wyndygoul, [5] an estate that he built in Cos Cob, a section of Greenwich, Connecticut. After experiencing vandalism by the local youth, Seton invited them to his estate for a weekend where he told them what he claimed were stories of the American Indians and of nature. Despite the name, the group was made up of non-native boys and girls. Shortly after, the Woodcraft Indians evolved into the Woodcraft Rangers. Today the Woodcraft Rangers organization serves over 15,000 youth in the Los Angeles county by helping them find pathways to purposeful lives. They offer expanded learning opportunities to youth from kindergarten to twelfth grade. Youth participants are encouraged to ignite the discovery of natural talents and are embraced daily with the belief that all children are innately good. The pair met and shared ideas. However, he had significant personality and philosophical clashes with Beard and James E. The citizenship issue arose partly because of his high position within BSA, and the federal charter West was attempting to obtain for the BSA requiring its board members to be United States citizens. Personal life[edit] Seton married twice. His first marriage was to Grace Gallatin in 1893. Their only daughter, Ann, was born in 1894 and died in 1901. Ann, who later changed her first name, became a best-selling author of historical and biographical novels as Anya Seton. Julia wrote works by herself and with Ernest. They did not have any biological children, but adopted an infant daughter, Beulah Dee Seton later Dee Seton Barber, in 1902. Dee Seton Barber, a talented embroiderer of articles for synagogues such as Torah mantles, died in 1903. Seton called his father "the most selfish man I ever knew, or heard of, in history or in fiction. He later became involved in a literary debate known as the nature fakers controversy, after John Burroughs published an article in the Atlantic Monthly attacking writers of sentimental animal stories. The controversy lasted for four years and included important American environmental and political figures of the day, including President Theodore Roosevelt. Seton ran training camps for youth leaders and had a small publisher named Seton Village Press that closed in due to World War II. Seton Village was established as an unincorporated community. Seton designed and built his castle as a room, 6, square foot m2 multi-level building with a flat-roof and rough hewn stone wall exterior. The interior had oak floors and plaster walls with the ceilings supported by log rafters. The Castle was built on a hill at an elevation of 7, feet m. The castle burned down while being restored in 1967. The Academy for the Love of Learning, which owns the property, has decided to preserve the castle ruins as a "contemplative garden. Seton was cremated in Albuquerque, New Mexico. In 1967, in honor of his 100th birthday and the 100th anniversary of Santa Fe, his daughter Dee and his grandson, Seton Cottier son of Anya, scattered the ashes over Seton Village from an airplane. Seton Castle in Santa Fe, built by Seton as his last residence, housed many of his other items. Seton Castle burned down in 1967 during an attempt at restoration, but all the artwork, manuscripts, books, etc. The new Academy Center opened in 1967 includes a gallery and archives featuring artwork and other materials as part of its Seton Legacy Project. Roger Tory Peterson drew inspiration for his field guide from the simple diagram of ducks that Seton included in Two Little Savages. Seton Park in Toronto, Ontario, Canada. Obtained in the early 1880s as the site of future Metro Toronto Zoo, the land was later used to establish parkland and home to the Ontario Science Centre. The Story of a Gray Squirrel was produced in Japan. The cartoon was dubbed in German, Catalan and Arabic and saw an emerging popularity among Arabs in the early 1900s. Title in Arabic: It mostly concentrates on the story of Lobo but also mentions the roots of the Boy Scouts and helping out troubled teens. These manga were not translated into English, but appeared in French, Italian and Spanish. The French titles are:

Chapter 5 : Ernest Thompson Seton Books - Biography and List of Works - Author of 'Animal Heroes'

animal myths, fables, fairy tales, stories of real animals by Ernest Thompson Seton Published by Brentano's in New York.

For offline use, click Terms of Use tab on top menu. Joseph Thompson claimed famous Scottish ancestry, including a title, never legally established, deriving from the fifth earl of Winton, Lord Seton. Ernest legally adopted the surname Seton in 1871. When the family shipping business failed in 1871, Joseph Thompson emigrated with his family to a Canadian farm but, within four years, sold out to a neighbor, William Blackwell. While in Toronto Collegiate High School, he became ill and was sent to stay with the Blackwells, where he recovered quickly. He attended the Ontario School of Art and in 1878 won a gold medal. That same year he persuaded his father to finance a trip to London, where he studied mammalian anatomy at the London Zoo and British Museum. Although he won a tuition scholarship in 1879 to the Royal Academy School of Painting and Sculpture, ill health, his periodic bane, soon forced him home in poor spirits. Unready to settle down, he spent most of the next five years trapping, drawing, collecting, and hunting on the Manitoba prairie. During these years Seton became a self-trained field researcher and was appointed naturalist to the government of Manitoba. In 1880 he was invited to join the new American Ornithologists Union by its secretary, C. Hart Merriam, and began contributing articles to its journal, the Auk. Soon Merriam invited Seton to visit him in upstate New York. For three years, Seton lived at intervals in New York City, working briefly for a lithographer and studying at the Art Students League. During this time, his first scientific work, A List of the Mammals of Manitoba was published, followed by The Birds of Manitoba. Coues introduced him to J. Allen, William Brewster, Robert Ridgway, and other ornithologists. Because of his eccentricity and egotism, Seton repelled some colleagues of more conventional temperament. He did, however, befriend Frank M. The next year, his oil painting of a sleeping wolf was chosen for display in the Grand Salon. Hired as a wolf killer in New Mexico, he learned to eliminate these predators, which, at the same time, he grew to admire. The plot of this tale served as a pattern for numerous others in which some animal successfully copes with a series of perils, only to die courageously in the end. Seton felt this sequence was typical in nature. After further travel in the West, Seton undertook more art study in Paris. His wife, an author and social leader, aided him in editing and designing his books. The couple had one daughter, Ann, who became the novelist Anya Seton. Ernest Thompson Seton With Blackfoot Indians, starting a fire with bow and stick. Detail from Library of Congress No. In 1885 he took a trip to Norway, and in 1886, a 2,000-mile Canadian canoe trip that nearly reached the Arctic Circle. During this time, Seton had camped in most U. S. Preble, his guide and a U. S. Biological Survey staff member, to the success of the trip. Wild Animals I Have Known was easily his most successful literary effort. A bestseller in its time, it has been continuously in print since its original publication. With this book, Seton invented a tradition of animal stories, which later attracted such writers as Jack London and earned him the friendship of President Theodore Roosevelt. In an article in the Atlantic Mar. Burroughs; sequel article July ranked Seton first among contemporary younger naturalists but warned that his stories required the reader to separate truth from fantasy. Roosevelt was among those who persuaded Seton to back up his stories with the publication of facts. Seton set to work; Life Histories of Northern Animals dealt with sixty of the more common North American mammals. Critical response was highly favorable. The work received the Camp Fire Gold Medal. The next fifteen years were chiefly devoted to producing the massive Lives of Game Animals, a four-volume work published between 1898 and 1909, which won him the coveted John Burroughs and Daniel Giraud Elliott medals. By ably blending his field experiences with the writings of zoologists and other observers, Seton had created a work that was eminently readable, yet reflected the latest scientific thinking. His landmark insights into animal psychology and emphasis on life histories gave the work its standing as a classic. As an artist Seton has never been recognized as being of first rank. Most of his mammal paintings were good, if academic, but he is considered to have been best at producing pen and ink field sketches. His forte was depicting quadrupeds, but his quick sketches of birds were also evocative. As an illustrator, Seton set the standard for later work done by Louis Agassiz Fuertes and others. His unique combination of writing and illustration made him an exceptionally

effective publicist for nature. Seton, however, wanted scouting to emphasize campcraft and Indian ways instead of uniforms, discipline, and slogans; he later broke with other leaders of the movement, notably William Hornaday, to give greater attention to his own organization, the Woodcraft Indians, which he had founded in and which idealized Indian life and lore. In Seton became a U. Here he established his College of Indian Wisdom. In , four days after divorcing his first wife, Seton married Julia M. Buttree, a student of Indian lore who was almost thirty years his junior. The couple later adopted a daughter. He died at his home near Santa Fe and was cremated in Albuquerque. His home is maintained as a museum and center for the study of Indian life. The Autobiography of Ernest Thompson Seton , was reprinted in Wiley ; By a Thousand Fires: A number of scientific articles appeared in the Auk and the Journal of Mammalogy, among others. Allen Anderson, The Chief: Ernest Thompson Seton and the Changing West Lutts, The Nature Fakers: Wildlife, Science and Sentiment , places Seton in the context of the Nature Faker controversy of the early twentieth century. An obituary is in the New York Times, 24 Oct. Mon Aug 14 Published by Oxford University Press. Text from source cited above. Images, not in original text, added from sources shown above. Science Quotes by Ernest Thompson Seton.

Chapter 6 : "Johnny" Walker's Scouting Milestones Pages - Ernest Thompson Seton: The Beginnings of C

Famous Animal Stories: Animal Myths, Fables, Fairy Tales, Stories of Real Ernest Thompson Seton Snippet view - Common terms and phrases.

Chapter 7 : writing in canada: authors: Ernest Thompson Seton

Ernest Thompson Seton has books on Goodreads with ratings. Ernest Thompson Seton's most popular book is Famous Animal Stories.

Chapter 8 : Ernest Thompson Seton and Lifecraft: April

Ernest Thompson Seton Ernest Thompson Seton Is the author of books such as Animal Heroes.

Chapter 9 : Ernest Thompson Seton (Seton, Ernest Thompson,) | The Online Books Page

Get this from a library! Famous animal stories; animal myths, fables, fairy tales, stories of real animals,. [Ernest Thompson Seton] -- Stories from across time bout animals, insects and monsters.